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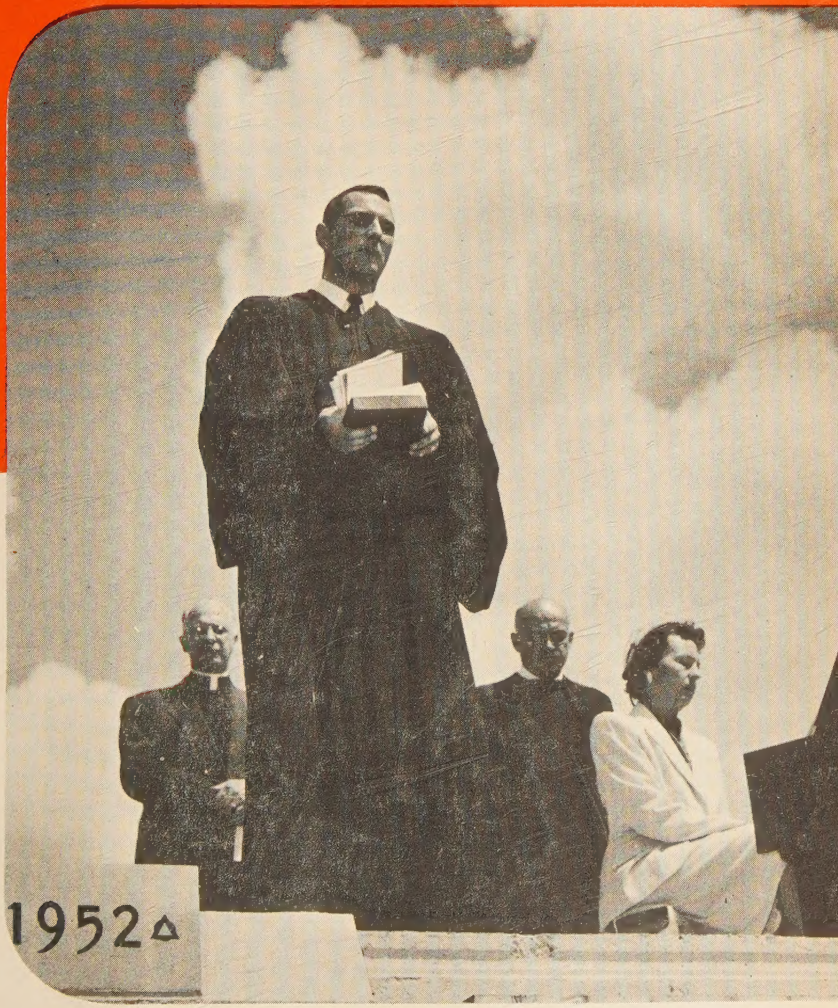

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CORNERSTONE LAYING IN WISCONSIN

Wauwatosa congregation is building new chapel

, No. 51

SEPTEMBER 17, 1952

CENTS

Answer from God

"I'M GOD," BILLY SAID as he walked into his bedroom and switched on the light. Then realizing my frown of disapproval, he added in argument, "Well, I made the light just like God did."

"There is only one God," I answered, lowering the window shades. "But you can be one of God's little helpers."

My small son began to get ready for bed in silence, but he wore that child's look of wonderment that makes a mother brace herself for forthcoming questions. I sat down and waited for the inevitable.

"But how do His helpers know what God wants them to do?" Billy asked finally.

"God speaks to them," I replied.

"But how can they hear Him?" he persisted.

"Well, there is a verse in the Bible that says 'Be still and know that I am God,' " I tried to explain. "If you are real quiet and ask God what He wants you to do, He will tell you. You able to hear Him."

Billy finished buttoning his paj climbed up on his bed, and sat m less in a listening attitude. I, to quietly, wondering what to say n didn't want to cut off his questi abruptly. How could I end this d sion to his satisfaction?

BUT BILLY BROKE the silence. "I what God wants me to do." A p expression spread over his face.

"Do you?"

"Yes. He said, 'Go to bed, Billy time for My helpers to be asleep.' "

As we bowed our heads, my could no longer be suppressed. An listened to my son's prayers, a voice seemed to say, "Don't worry giving the right answers. Just le to Me."

—ERNESTINE D

The LUTHERAN News Magazine of the United Lutheran Church in A

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Children crowd church schools

Everywhere in America this month school buildings were crowded with youngsters born in the high-birthrate decade of the 1940s. Highest birthrate in the U.S. was in 1947 (3,699,940) and some of this super-crop was showing up this fall in kindergarten or first grade.

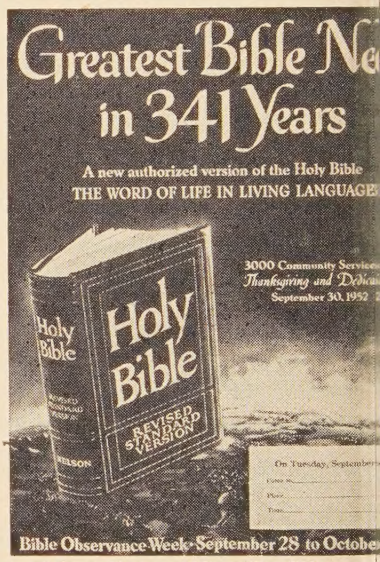
Church-owned day schools had about 250,000 more pupils than last year. Most of these are in U.S. Roman Catholic parochial schools which have advanced 35 per cent in enrollment in 15 years. They had 3,646,152 pupils in the 1951-52 school year. Protestant parish school enrollment this fall is above 200,000—more than half of it in schools of the Lutheran Church-Missouri Synod. Seventh Day Adventists, Baptists, and Christian Reformed churches have a good many parochial schools also.

About 12 per cent of U.S. children now attend church schools instead of public schools. Two years ago the church schools had 10 per cent. Finding enough teachers and constructing enough new buildings for the increasing enrollment are tough problems for church schools which depend on free-will support instead of tax income.

No tax money for parochial school

Vigilant Protestants had discovered in the last few years that hundreds of U.S. Roman Catholic schools get state funds. One of these schools will get no more if the Colorado supreme court upholds the ruling of District Judge George C. Twombly.

The judge decided this month that in St. Peter's school at Fleming, Colorado, "there is no separation of church and state." Nuns in garb are the te
They give "instruction in sectar
ligious teachings based on tenets
Roman Catholic Church." The
building is rented from the church
estant pupils were told by the
board to attend St. Peter's wh
school they had attended was clo



NEW BIBLE WILL BE WELCO
More than a million will cele

Publicity for the Bible

Copywriters of America's fam
vertising agency—Batten, Barto
stine, and Osborn—had been a
telling the American people ab
Bible this month. Their campai
ters around the new translation,
vised Standard Version, to be pu
Sept. 30.

Thomas Nelson and Sons, Ne
firm which has a 10-year contract
clusive right to publish the RSV
that it is spending $500,000 to a

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ew translation. A million copies first edition are being printed.
early September there were 2,625 ican communities planning public igs to celebrate the RSV publica-n Sept. 30. About 150 denomina- will share in celebrating. Total lance at the meetings is expected to l a million.

e oldest printed Bible, alongside newest, is getting publicity this n. It is 500 years since Johannes nberg completed his revolutionary of printing the first book from type Latin Bible in the Vulgate transla-which is still official in the Roman olic Church. The U.S. Post Office help celebrate the anniversary by g a special stamp on Sept. 30.

display this month at Washington's ry of Congress was the Gutenberg which the library bought for 000 in 1930 (now worth $500,-

A dozen other famous Bibles had collected for the display. Among are the hand-written Great Bible of Mainz made 500 years ago, George Washington's Bible, the first Bible printed in English in America, a fourth-century fragment of the Book of Isaiah in Greek.

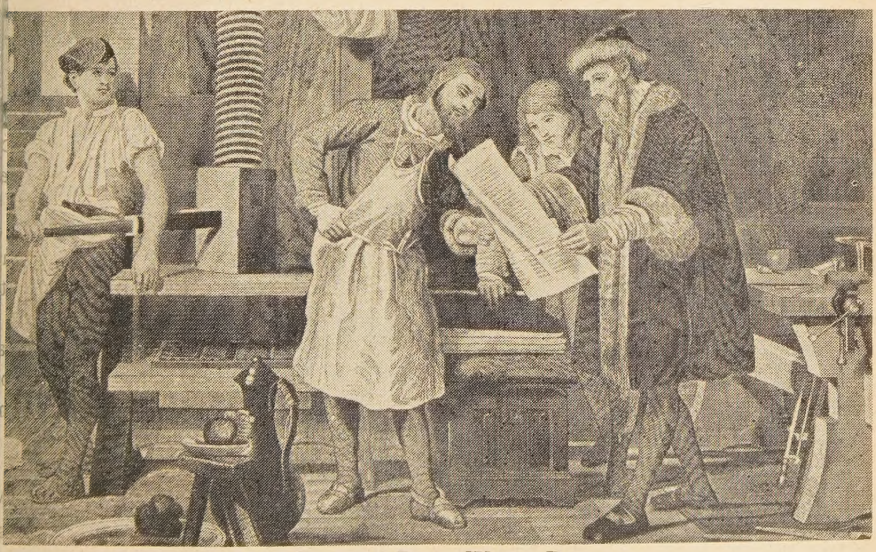
With motorcycle police on guard, one of the three volumes of the Library's Gutenberg Bible was convoyed to a television studio this month to be shown to the nation via the air waves.

Chinese Communists hold Lutherans

There was still no word this month from two Lutheran missionaries imprisoned in China. The Rev. Felix Paulsen, a German, was arrested in November 1950. The Rev. Paul Mackensen of the United Lutheran mission was imprisoned in Tsingtao in March 1952.

Thousands of missionaries have been arrested in the last three years. Most of them were released after a year or more in jail. Last month 17 Roman Catholics crossed into Hong Kong after prolonged house arrest.

Three American missionaries are known to have died as a result of im-



FIRST PRINTED BOOK WAS A BIBLE
Johannes Gutenberg had no high-speed press

prisonment. Dr. William Wallace, a Baptist, died in his cell in 1951. Miss Gertrude Cone, a Methodist, died a few days after being set free. This month word was received of the death of Roman Catholic Bishop Francis Ford in a prison hospital last February.

Twenty-six American missionaries are now in Chinese jails—14 Roman Catholics and 12 Protestants. Besides the two imprisoned Lutheran missionaries, six other Lutherans are still on the Chinese mainland.

In some areas Chinese Christians are no longer permitted to worship publicly but continue secret meetings. Where public worship is permitted the clergy are usually required to preach "mostly on political issues," the Rev. Arthur S. Olson reported in the U.S. last month. He is on leave from his duties as director of the Hong Kong office of the Lutheran World Federation.

Edwin Moll stricken

Through nerve-racking days of war in 1948 between Arabs and Israelis in Palestine Dr. Edwin Moll did what he could to defend the Lutheran mission properties in that country. Since the war the mission stations have been centers for the Lutheran World Federation's program of aid among nearly a million homeless refugees.

This month Dr. Moll was waging an uphill battle for his own life. He underwent surgery in late August for an ailment diagnosed as acute pancreatitis. A cable from Jerusalem on Sept. 4 said there was "slight improvement" in his condition.

Dr. Moll is a pastor of the United Lutheran Church. He has been LWF director in the Near East since 1946.

The British are here

In Boston's old North Church where the lantern was hung to alert Paul R for his midnight ride in 1775, Br Archbishop of Canterbury, Dr. Ge Fisher, was the preacher this mo the Episcopal Church opened its g convention. For the first time i North Church since 1776 a praye said for a British monarch, the Queen Elizabeth.

The archbishop warned the con tion that if democracy fails "it w for one reason only—for lack of a strong enough to lift men above interest, to give them a convictio people and truth matter more things."

The American presiding bishop, Knox Sherrill, told Episcopalians are badly split between those who

HENRY J. WHITING

The new World Service agency o Lutheran World Federation, creat the Hannover Assembly last month have Pastor Whiting, an American, chief. The department combines theran world relief efforts with the gram for resettlement of refugees

ose who oppose high-church forms
ship—that they must exercise "the
ines of consideration, careful
t, and loving kindness, under the
ce of God."

steel for churches

v church buildings were put near
ttom of the U.S. priority list for
ion of steel when a 20-million ton
ge resulted from the summer
Churches can now buy five tons
bon steel every three months with-
ecial authorization.
ly in 1953 the limit will be raised
tons, plus two and a half tons of
r and two tons of aluminum, the
al Production Authority reports.
h building in 1952 has fallen con-
bly below last year because of lack
terials.

lics drop segregation

gro pupils may enroll in any Ro-
Catholic parochial school in Dela-
church authorities announced this
. Delaware's public schools seg-
the races.
akdown of segregation began in
Delaware parochial schools in
Now every school will accept any
student, living within the parish
laries, who applies for admission.
Roman Catholic schools in Mary-
which are near the Delaware line—
lkton and Salisbury—also admit
pupils.
Washington, D. C., Roman Cath-
arish, the Church of the Epiphany,
given a Negro as its pastor this
h, the Rev. Chester C. Ball. Both
s and Negroes are members of the
egation.

d Nations attacked

emies of United Nations agencies
launched a full-scale effort to in-
fluence American public opinion. Most conspicuous among the enemies are Roman Catholic groups—the Knights of Columbus and Catholic War Veterans.

A campaign has been underway to pressure public schools into dropping study courses regarding the United Nations. Los Angeles schools have withdrawn from use a study book written by the city's own school superintendent. In 100 communities high schools have been obliged to bar their pupils from entering an annual United Nations essay contest.

Chief UN agencies under attack are UNESCO (United Nations Educational, Scientific, and Cultural Organizations) and WHO (World Health Organization). Knights of Columbus said last month that "there is an indication" that UNESCO "advances theories which would support birth control." UN agencies are also accused of undermining loyalty to the United States by building up sentiment in favor of world government. The Catholic War Veterans voted at their summer convention to favor the constitutional amendment sponsored in the U.S. Senate by John W. Bricker. The Bricker amendment is aimed principally against the UN's "Declaration of Human Rights."

"There is clearly a growing tendency to accept false charges about UNESCO, and the result is a growing restriction of efforts to teach our school children about the United Nations and UNESCO," reported Dr. Luther H. Evans, Librarian of Congress.

Protestants defend UN

Support of the United Nations, the UN's Declaration of Human Rights, and the United States' program of economic aid and technical assistance to underdeveloped areas is urged in the annual World Order Day message of the Na-

tional Council of Churches.

The message, released at National Council headquarters this month, is to be read in churches on Sunday, Oct. 19.

Under the title, "The New Role of the United Nations," the message declared that "our country has become the most powerful nation in the free world." It warned that "the great power and vast resources of the United States are not our own to do with as we please; they are the gifts of God and we are accountable to God and to our fellowmen for their use."

Americans were urged to reject as "morally wrong" proposals that the U.S. return to the "splendid isolation of a bygone era," launch a "holy war" or "go it alone" in foreign policy, particularly in Asia.

"As Christians, we believe in the essential unity of mankind under a God who cares for every person," the National Council said.

"We reaffirm our conviction that the United States must co-operate with all nations and dependent areas in their struggle for freedom and justice. Our national self-interest must be defined in terms broad enough to include the rights and needs of other peoples.

"We urge the United States to continue to increase its support of the United Nations and its specialized agencies, recognizing that any genuine international co-operation carries with it some limitation on national freedom of action."

Another language in Caracas

Hungarian will be added to the list of languages in which services are conducted in the new multi-language Lutheran parish in Venezuela's capital city, Caracas. The Rev. George Posfay, assistant pastor of First Hungarian Lutheran Church in Cleveland, left the U.S. last week to undertake the new wo

The Rev. Heinrick Falk is at w German-language ministry in the gregation, which is sponsored by th theran World Federation. Service conducted in Baltic languages. The Fred Kern, ULC pastor, is the Am supervisor of the program, whic cludes Sunday school instructio Spanish, the language of the count

Influx of Lutheran refugees and immigrants from many European tries led to establishment of the

ULC board nominations are repo

People whose names will be c ballot for election to the nine Unite theran Church boards were liste week by ULC Secretary F. E Reinartz. There are 112 nominate 56 positions that are to be filled Seattle convention next month.

Besides nominees for the boar persons are proposed for 24 plac the church's elective committees commissions. All convention del had the privilege until Aug. 9 of s names of candidates to the commit nominations. The boards and ag also proposed nominees. Others chosen by the committee. Further inations may be made at the conve Twenty-seven states and two Can provinces are represented in the 160 persons nominated.

Most of those elected to board have six-year terms (Executive four years). One two-year and one year term will be filled on the Paris Church School Board, which is enl its membership from 12 to 15.

Any person nominated who is or unwilling to serve if elected immediately notify the office of th retary of the Church (231 Madison New York 16, N. Y.) The nominee

TIVE BOARD

YMEN

H. Bagger, Philadelphia. Seminary pres.
ck R. Knubel, New York Synod pres.
H. Lentz, Carthage, Ill. College pres.
Reble, Kitchener, Ontario. Synod pres.
rl Satre, Toledo, Ohio. Pastor
h Tabor, Washington, D. C. Pastor

EN

E. Isenhour, Salisbury, N. C. Realtor
K. Jensen, Indianapolis. State examiner
M. Miller, Des Moines. Attorney
H. Rights, Denver. Manufacturer
B. Sease, Wilmington, Del. Scientist
B. Wolf, Pittsburgh. Attorney

MISSION OF ADJUDICATION

GYMEN

n K. Olafson, Sharon, Wis. Pastor
Stirewalt, Hickory, N. C. Seminary prof.
e R. F. Tamke, Union City, N. J. Pastor
Zinck, Milwaukee Pastor

EN

nder S. Bauer, Philadelphia. Attorney
C. Eggerstedt, New York. Financier

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GYMEN

sell Fink, Lyons, N. Y. Pastor
.. Graf, Minneapolis. Pastor
W. Kinard, Columbia, S. C. Synod pres.
H. Knudten, Trenton, N. J. Synod pres.
Mehlenbacher, Hamilton, Ontario. Pastor
lm D. Shutters, Chicago Pastor
P. Speaker, Austin, Texas. Pastor
Swenson, Harrisburg, Pa. Pastor

MEN

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ric B. Irvin, Greenville, Pa. College pres.
lore Markwood, Toledo, Ohio. Attorney
J. B. Moose, Columbia, S. C. Homemaker
Orville Sardeson, New York. Homemaker
R. L. Winters, Spring City, Pa. Homemaker

RD OF AMERICAN MISSIONS

GYMEN

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y J. Berkobin, Nutley, N. J. Pastor
C. Burns, Denver. Pastor
las A. Conrad, Halifax, N. S. Pastor
F. L. Conrad, Sr., Salisbury, N. C. Synod pres.
Ernest C. French, Buffalo. Pastor
Elmer Truchses, Carlisle, Pa. Pastor
Fred C. Wiegman, Akron, Ohio. Pastor

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Clifford A. Peeler, Salisbury, N. C. Mfg.
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S. Frederick Telleen, New York. Financier
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Carveth P. Mitchell, Mansfield, O. Pastor
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Lawrence F. Speckman, Louisville, Ky. Judge
Henry G. Walter, Chicago. Executive

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John L. Deaton, Baltimore. Pastor
John F. Futchs, Denver. Synod president
Lloyd M. Keller, Baltimore. Pastor
G. B. McCreary, Minneapolis. Stewardship sec.

LAYMEN

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Einer P. Juel, Council Bluffs, Iowa. Business
Pearle N. Lyerly, Washington, D. C. Deaconess
Carl H. Warner, Austin, Texas. Manufacturer

BOARD OF PENSIONS

CLERGYMEN

Edmund A. Steimle, Philadelphia. Sem. prof.
Albert W. Steinfurth, Pittsburgh. Pastor

CONTINUED ON PAGE 45

World News Notes

U.S. rules the air

It used to be the British who were able to move at an hour's notice against any nation that threatened world peace. Their ships and naval bases on every sea assured them such powerful striking force that for a century their dominion was not challenged.

Few people even in America realize how the United States has taken Britain's place as the world policeman. In a decade the U.S. has ringed the world with air bases. U.S. bombers can hop off at any minute from fields in Alaska, Labrador, Greenland, Iceland, islands of the Pacific, of the Caribbean, Japan, North Africa, Saudi Arabia, the Azores, or from a half-dozen European countries.

Britain itself has become an outpost of the U.S. Air Force, with 30,000 airmen stationed at 30 flying fields, supported by anti-aircraft ground forces and army engineers. Most Britains are glad to have the Americans around, partly because they spend $100 million a year for British goods and services, and partly as insurance against World War III.

Shortcut in Vienna

Austria, still occupied by armed forces of the Western allies and the Soviet Union, had given up hope for an East-West agreement on a peace treaty. But there was one thing yet to be tried, the Austrians decided. There is no need for a peace treaty at all, they said, because their government wasn't involved in World War II. They were dragged in by their German conquerors.

The United Nations assembly which convenes in New York this fall will be asked to declare that Austria is an independent nation and request that armies of other nations be removed fro territory. Since the Russians pr don't want to recall their armies, th may find itself powerless to do any

East Germans go west

Through the summer about 1,00 Germans were coming each day West Berlin and asking permissi stay there. Some days only 500 a on other days, 1,200.

Many are young fellows who received orders to join the East G police force—which means the Others are farmers who have not ered to the government the cro quired of them. They are afraid of arrested for sabotage. Some are ened because they learned they we ing watched by Communist party a

In late July two men crossed th der together. One was a Roman olic priest who said his sermons being recorded by a shorthand The other was the shorthand re who had been ordered to take what the priest said.

Refugees are put in camps in until their cases are studied. If prove they would be in real dan sent back to East Germany, the permission to stay. About 200 a d sent by airplane to western Germa

No poet crowned

Poetry had reached a low ebb in this summer. Twenty-one had posed verses to read at the na eisteddfod at Aberystwyth last n The winner is entitled to the crown. Ten thousand Welshmen to see the winning poet crowned.

But they were disappointed. judges decided that none of the was good enough to merit the a

NEW DAY on the calendar of special rations is "Citizenship Day" on 17. Named this year by a joint ution of Congress, it commemorates igning of the U.S. Constitution on date in 1787.

will be observed widely in public ols as a chance to emphasize the eges and duties of citizenship. In communities church groups will he opportunity for promoting more e and intelligent citizenship.

sticks

or this observance the National Edun Association has issued a reprint its *Journal* entitled "Are You a d Citizen?" The standards are:

good citizen

Believes in equality of opportunity all people.

Respects and defends basic human s and privileges guaranteed by the Constitution.

Respects and upholds the law and gencies.

Understands and accepts the folng democratic principles as guides valuating his own behavior and the cies and practices of others:

Each individual is entitled to conration as a person.

Governments exist by the consent he governed.

Each citizen has certain civil rights anteed by the Constitution.

Government is by law, not by men.

In a large nation with diverse social economic groups, compromise is uently necessary.

Since people are intelligent enough overn themselves, they do not need ection by censorship—hence free speech, a free press, and academic freedom are necessary.

5. Puts the general welfare above his own whenever a choice is necessary.

6. Exercises his right to vote.

7. Accepts civic responsibilities and discharges them to the best of his ability.

8. Accepts the idea that the majority has the right to make decisions under the Constitution.

9. Assumes personal responsibility to contribute toward a well-informed climate on current social, economic, and political problems.

10. Supports fair business practices and fair relations between employers and employees.

11. Assumes responsibility for the wise use of natural resources.

12. Accepts responsibility for maintenance and improvement of a competitive economic system, assisted and regulated when necessary by government.

13. Knows about, critically evaluates, and supports promising efforts to prevent war, but stands ready to defend his country against tyranny and aggression.

14. Is deeply aware that a good life can be attained only by the organized co-operation of millions of people all over the world.

15. Understands cultures and ways of life other than his own.

16. Cultivates qualities of character and personality that have a high value in his culture.

17. Is a responsible family member and assumes his full responsibilities for maintaining civic standards.

18. Recognizes taxes as payment for community services and pays them promptly. —ROBERT E. VAN DEUSEN

Confirmation Is Serious Business

By LAWRENCE M. REESE

Careful training in catechetical classes assures our ch of well-informed and intelligent leaders for the fu

OUR EIGHT-YEAR-OLD was really excited. "Carol Hope is going to take communion Sunday and she's younger than I am. When will I be able to take communion at our church?"

It isn't the easiest thing to explain to an eight-year-old that the Lutheran church insists upon careful instruction before teen-agers are confirmed and have the joyous privilege of receiving the Lord's Supper.

Yet, even in Lutheran circles there is no uniformity as far as qualifications for church membership are concerned. Some pastors insist upon public examinations. Youth in certain congregations must appear before the church council before reception into the church. In some congregations joining the church is relatively easy. In others, youngsters really work hard before their confirmation.

Whatever has been the practice in the past, one thing is certain—leaders in our church are spending more and more time and effort in preparing youth for church membership. Not many people are like the former non-church member, now Lutheran, who told her neighbor: "I had Jim done last year, and I'm having Shirley done this coming Palm Sunday."

FOR MOST CONGREGATIONS, catechetical instruction is a very important matter. And there is good reason to work hard at this activity. The great lo the church's youth occurs in the immediately following confirmatio

Tests of knowledge and attitudes revealed that teen-agers know tically nothing about the Bible ar principles at the time of entering chetical classes. For example, a r spot check revealed that an avera only two out of every 25 Lutheran agers know where the Lord's Pray written. About the same numbe name three Books of Law in the Only one out of 25 can name eig the 12 disciples. Worse still, only out of 25 know Christianity's great mandment as given by our Lord hi

Added to this challenging pict the fact that, for the most part, the of religious and moral training has transferred from the home to the ch Many youthful church members from homes where there is no rel training or interest whatsoever. R surveys in camps and summer sc reveal that fewer than one-fifth o families participate in any kind of ily worship or instruction.

ANOTHER PROBLEM facing the c as it prepares its people for membe is an ill which it has invited upon Sundayitis. By relegating so much church's emphasis and activity t one day (often just the morning o day) the average church membe not made a good transfer of faith daily living.

The Rev. Mr. Reese is an associate secretary of the ULCA Parish and Church School Board.

e Bible is read in church in his hear- nd not read again until the next ay. There is time for brief medita- in church, and no more for a whole . Typical of many a case of Sun- is is that revealed by the suggestion er not do that today; it's wrong unday."

l all of these and many more cir- stances the church addresses itself prepares youth for active and con- ted membership. Let's follow 12- old Charles as he travels the cate- cal road in his local congregation.

RST STEP in the catechetical work e church which Charles attends has planned long before he gets to his class. Although it doesn't stand out bold emphasis, Charles' pastor and educational committee of the con- ation have built their catechetical ram around certain important aims. or example, the congregation is eager Charles and his fellow catechumens a basic knowledge of the Bible and he catechism. The congregation re- s that Charles needs to have a good p of the Old and New Testaments, life of Christ, the history of the early ch, and many other items of infor- ion which will help him along life's ney.

n his relation with other youth of the mmunity he will be asking questions n as "What do Lutherans teach con- ning The Lord's Supper?" "What is difference between the Lutheran and Presbyterian teaching about The d's Supper?" "Do not all churches e the same goal?"

dded to that, the local congregation izes that Charles and the other youth he church need to have a satisfying osophy of life, one that is truly Chris- . Many young people, poorly equipped in this respect, fall easy prey to a teacher in public school who may flaunt non-Christian teachings in the classroom. Materialistic philosophies will reach for Charles from every angle of his life. Adequate catechetical training is one way in which the Lutheran Church, through the local congregation, will prepare Charles for happy and satisfying living in a world of complexity and tension.

A SECOND PHASE of the planning involves attitudes which youth of the local congregation will be formulating and perhaps carrying with them for the rest of their lives. Young people are interested in great questions of the Bible. They ask hundreds of how questions—"How did God create the world?" "How does one get close to Christ?" "How do you know that your prayers are answered?" "Can you feel forgiveness?" "Will Christianity work in a world like this?" "How can I love Christ whom I have never seen?"

Again, catechetics comes to Charles' rescue. Two years or more of intense catechetical study give youth an opportunity for expression. This expression will examine attitudes toward Christ of men of all ages. Eventually Charles will have an opportunity to admire, love, and follow Christ as did the 12 disciples. Charles and his classmates will have an opportunity to examine the great work of the church through the ages, to walk in the steps of Christianity's martyrs and to fall in step with that great army in his own generation.

FINAL PREPARATION before Charles' first catechetical session is that of experience and enrichment. Catechetical classes teach youth how to begin a program of private devotions. Daily Bible readings, alone and with the family, are

CONFIRMATION INSTRUCTION IS IMPORTANT
Parents should take it seriously, too

included in almost every catechetical program in our church. Purposeful worship is encouraged as pastors ask youth to outline sermons and participate in other phases of the church's program.

Catechetical classes also teach the meaning of symbols and liturgies and enable youth to participate in programs of worship, stewardship, and in the organizations of the congregation. Here again the church is helping Charles and his classmates by getting experience in congregational work and enrichment in personal living which can stay with them for the rest of their lives.

NOW CHARLES comes to his first class! He is rather surprised that the session lasts only a few minutes. Reason: the pastor is going to spend the rest of the time interviewing each catechumen enrolled. This is one of the finer trends of catechetical work. Pastors are eager that each individual in the class receives adequate attention in order to meet his interests and needs.

Normally, as the class conti Charles will be engaged in memory v in building projects in his workb and in interesting class discussion.

Many areas of teaching will Charles as he continues from sessi session. He will be watching eager the pastor uses *The Ten Command Visualized* and other audio-visual which make catechetical work mor teresting and effective. Charles an classmates may go on a field jou examining institutions of the church the work of the church at large. class may also join in a catechetical with a local, district, or conference g to catch a vision of the larger wo the church.

In all probability Charles will b catechetical class for at least two y During his first year he will spend of this time studying about the Bibl doing some preliminary work in the chism. In his second year he wi studying Luther's Small Catechism

luding his work with some special
of the work of the local congrega-
and the church at large.
fter two years Charles, now 14, is
y for confirmation. He has spent ap-
imately 60 hours in catechetical
. He has outlined sermons, com-
d his projects, participated in a
lic examination, and perhaps ap-
ed before the church council. Soon
will have the joyous privilege of his
communion.

OUR CHURCH BULLETIN next Sunday
undoubtedly have among its an-
ncements: Catechetical classes,
ior at 7, Senior at 8. Maybe your
rles or a friend of his is in the class.
months you will be hearing little
ut catechetics—just the regular announcements in the Sunday bulletin. But back of the scenes Charles, his classmates, and the pastor are busily engaged in a most important work. Week after week the class is participating in helpful discussions about Christian faith and life.

NEXT SPRING, HOWEVER, Charles and his classmates will be ready for a big event. White robes, pleased parents, and the Order for Confirmation will bear testimony to the fact that our church is vitally interested that baptismal vows be transferred only after youth are prepared to meet the responsibilities of full church membership. The church has tried to do its part so that Charles is ready for happy, fruitful and intelligent church membership.

TAKING THE BIBLE SERIOUSLY

FOR HIS EVENING DEVOTIONS, my nine-year-old brother has developed the habit of reading a portion of the Bible and saying a prayer with his mother. Once she suggested that he read the 100th Psalm and he did so with all the solemnity that a third-grader can command.

The next evening, he decided that he would read the 101st Psalm. He started bravely, "I will sing of mercy and judgment, O Lord."

Then he closed the book with a slam and said, "I don't want to read any more and I don't want to say a prayer either."

His mother didn't argue. She turned off the light and went out of the room. Opening her own Bible to the second verse of that psalm she read, "I will behave myself wisely, in a perfect way."

More people should take their Scripture as seriously as that nine-year-old-did. —H. E. S. MCKENZIE

IF YOU WISH TO TRAIN a child in the way he should go, just skirmish ahead on that line yourself. —JOSH BILLINGS

I Saw the Other Side of LWA

By F. WILLIAM BRANDT

People in German refugee camps are grateful for
of American Lutherans which helped sustain their

I SAW THE OTHER SIDE of Lutheran World Action. During the Lutheran World Federation Assembly in Hannover this summer I accepted an invitation to preach in Germany. My host was Pastor Klapper.

He took Pastor and Mrs. H. E. Baumgartner, Mrs. Brandt and me with him on Saturday in his little Volkswagon. Pastor Baumgartner was to preach at Meggin and I was to preach at Poppenburg, about 200 miles from Hannover.

Pastor Klapper asked me if I would preach at all the services on Sunday. There were only five! And so I did. The services were all in German and my efforts seemed appreciated.

THE FIRST SERVICE BEGAN at 8:30 Sunday morning. We rode about 15 miles to the refugee camp where it was held. About 300 boys and girls were there to greet us. They had come about 12 miles on a train that hauls peat out of the moor. Their welcome was enthusiastic, as was that of those in the refugee camp.

The service was held in the social hall of the refugee camp. Pastor Klapper conducted the service. Everyone joined heartily in the singing and was attentive during the service and sermon. As the worshipers filed out, each boy made a polite bow and each girl a curtsey the worshipers were refugees. As said *"Auf wiedersehn"* I wondered I would ever see them again.

The second service was held i church in Poppenburg. Every sea taken. Chairs in the aisle and sea the chancel were all occupied. The ing was animated. Sincere interes expressed in the worship.

DURING THE SERVICE in Poppe a baby was baptized by Pastor Kla Following the baptism the m brought the baby to the altar and to receive the blessing.

The third service was for childr the church at Poppenburg. I spo them about the church services fo dren in Lutheran churches in Am The questions they asked revea vital interest in religious life.

The noon meal was appreciate Sunday. Pastor Klapper's wife an mother had a very appetizing meal. followed a very fine custom of all ing hands after the meal and expr thanks and fellowship.

We began our first afternoon serv two o'clock. This was in a scho miles from Poppenburg. The roo filled. All participated heartily.

The final service was at 3:30 home. Refugees from the east are settled on the moor land and are m a success in farming where nothin been grown before. After the pea been dug from the moor land, th

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Dr. Brandt is pastor of St. Paul's Church, Columbia, South Carolina, and was a visitor at the recent Lutheran World Federation Assembly in Germany.

RELIEF DISTRIBUTION IN GERMANY SHORTLY AFTER THE WAR
With tears of joy they say "Danke schoen"

:ultivated. Fine results were in evi-
ce in garden and field.

O WE CAME TO THE END of a busy
, tired and happy. The experiences
:hose services gave me a new vision
what we are doing through Lutheran
rld Action. The pastor said that all
se people outside Poppenburg, and
ny in the city, are recipients of Lu-
ran World Action and Lutheran
rld Relief. The pastor was wearing
uit of clothes that was the gift of a
ily in our congregation, St. Paul's in
lumbia, South Carolina.

That afternoon as we drove back to
nnover with the Baumgartners, we
npared our experiences. He had
ached to a crowded church in the
toric town of Meggin near the Dutch
der. Some of that town's buildings
e from the 12th century.

The church was so quiet during the
vice one could hear a pin drop, he told me. Mrs. Baumgartner did not speak German, and after the service asked "What did you say that made so many of them weep?"

FROM HIS POSITION in the high pulpit, Pastor Baumgartner had not noticed the tears. He had preached on the 23rd Psalm, concluding by saying that at evening time the Good Shepherd always brings his sheep home. Here on earth is not our permanent home, he said, as many of those listening knew only too well from the past years.

"But it was during the first part of your sermon that they were wiping their eyes," said Mrs. Baumgartner.

The same thing had happened in the congregation at Poppenburg. As we talked of this, we came to the conclusion that these were tears of joy. American Lutherans were coming to these people in the spirit of Christ, united with them in heart and soul in the presence of God's

War Orphans
LWA gifts kept them alive

forgiving love. They realized as we preached to them that we belong together in faith and work and hope.

The people were profuse and sincere in expressing thanks for what our church has done for them. Their unanimous response was *"Danke schoen"* and they laid it on my heart to tell their Lutheran brethren in America how much they appreciated our prayers, good will, encouragement, and help in money and goods. So, all who I met would say to us, *"Danke schoen"* or "Thank you tr

Yet as I thought of what their sin worship, sacrifice, and steadfast meant to me, I feel I am indebtc them. Half the people in Popper do not have work. Most of thos camps and on the farm are women children. Their husbands and fa are either dead or remain as pris of war in Russia. Yet in the face their hardships, they still smile and and pray and hope. The church in many lives. A bright future lies a

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Flannel is made by innumerable needles plucking at the smooth fabric and pulling the cotton out and thus making flannel, so soft and pleasing to the touch. So life's sufferings, like innumerable needles, pluck at the smoothness of your life's fabric and ruffle it. And yet the very ruffling makes life smooth and warm and livable—if you know how to use it! If you fight against life's meddling, it may make you raw and sore; if you accept and use it, then it will make you inwardly as snug as flannel.—E. Stanley Jones in *How to Be a Transformed Person* (Abingdon-Cokesbury)

e Church Must Serve Minorities

RVIN E. KREBS

To share the Gospel with all people we must extend our church's influence among underprivileged and racial groups

HEN MEMBERS MOVE into a new borhood, the church is interested llowing them to establish a congre- n in their midst. Lutheran pastors, on boards and committees are do- in excellent job in this respect. In communities new congregations become self-supporting in three to ears. In the minds of many people alone constitutes home mission . Let us see whether this view is ct.

iere are millions of Americans n the Lutheran church has not ied to any great extent. For ex- e, there are 15 million Negro Amer- , 5 million Jews, over 300,000 In- Americans, thousands of Mexicans les the many Orientals. Many of are outside the Christian fold and insettled in more than one respect. e, too, are a part of the American eland and therefore logically a re- sibility of American missions.

O INCLUDE ALL Americans in our lo- and national mission approach is stian and practical. Jesus provided one mission program for all men. early Christian church developed Christian fellowship in a community nguage and distance permitted. The d has succeeded in making us too conscious of nationality, race and class; but a careful analysis and rethinking on the part of many of the church's purpose and program is gradually bringing about different attitudes.

Today congregations with people of varied lineage are not unusual. Here and there one finds daily vacation schools or congregations with a few Negroes, Orientals, and persons of other groups usually not so prevelant in certain communities and churches. With the intermingling of people in many parts of the nation it becomes impractical if not impossible and unwise to attempt developing a congregation for every small group.

Still, it is easy to overlook certain groups which do not come to immediate or repeated attention. To draw attention to this oversight it becomes necessary at times to designate certain groups or programs with names or references, for no other purpose than to give emphasis. This explanation is important because church members and non-church members ask whether designating certain phases of work implies that they are not a part of the church's regular mission program.

A district convention thought this important enough to spend considerable time in discussing the practice of labeling certain programs and congregations racially and otherwise. It will be well for all to give consideration to the views of others.

Rev. Mr. Krebs is secretary for church in Negro communities of the National eran Council's Division of American Mis-

LET US NOT LABEL and designate unnecessarily. Hyphenizing and labeling groups or individuals is not popular in America today. On the other hand, let us realize that in Christian circles reference is made to certain groups or programs simply to emphasize the importance of the work, not for the sake of discrimination. How shall the church be alerted without referring to the specific area and need?

The importance of emphasis may be seen from the following. For years not a single church body of the National Lutheran Council started a mission in a Negro community. With renewed interest in interracial affairs lately and the encouragement which these bodies have given this work, 12 fields have been opened in rapid succession within a decade.

IN ADDITION TO GROUPS which are often overlooked, underprivileged and disintegrating communities are frequently neglected. Here, too, the light and the power of the church needs to be retained. Because it lacks strength and support in such areas, the church often moves out, questionable "institutions" move in, and we wonder why the city government "doesn't correct the deplorable conditions." Without the concern, prayers and support of individuals the church, however, cannot expand in these areas.

To neglect to share the Gospel with all is to say in effect that it is not important.

THE LUTHERAN CHURCH faces a threefold challenge in reaching minority groups in America. There is a challenge of the *solidly* Negro community. If the social-economic conditions in such neighborhoods are not sub-standard, a congregation may develop much as in our other home mission fields.

There is the challenge of work thr an existing congregation in *changin interracial communities.* If the co gation is to continue ministering t community it is necessary for it to ognize that people, regardless of ground, must be served.

There is the challenge in the *u privileged* communities, regardles race or background. The approac such communities requires study consideration on the part of indivi and churches. Because the church, missionary outreach, has often looked or neglected certain areas o manity it is necessary to emphasiz needs of these groups.

This is done not as if certain p needed the Gospel more than othe as if some fields were more impo than others, but to make the c aware of the neglect and to enco meeting a responsibility to all men

DR. C. P. RASMUSSEN in his *The Lutheran Church in the City* s "If the Lutheran churches of the ropolitan centers are going to fulfill God-given mission in changing munities, they will need the help guidance from the officials of the c bodies. The president of the di conference, or synod should, wit executives of both the Welfare and Missions Boards, meet periodica discuss the problems that confron type of church. There is such a d of developing a defeatist attitude area where a congregation may r a hundred members during the cou a year only to lose a larger nu through transfer to churches in th urbs or other cities.

"It takes a great measure of cration and zeal to continue year

EXPERIMENT IN CONGREGATIONAL LIFE
Communion at interracial church in The Bronx, New York

in what seems to be a losing cause. no cause is lost as long as one min- s with Word and Sacrament to the s of men. The needs of these ches are not necessarily a financial idy or loan, but the encouragement hich these churches are entitled and ting of the sights from time to time. ome of those churches have not the importance of adequate staffing. should be emphasized by the of- l leaders of the church. Others have the need of it but are financially ble, at least for the time being. One he boards should make available a member who could serve for a lim- time in each parish. It would soon me a proven fact that adequate ing pays for itself.

TODAY WE ARE an American church ch should assume her full measure of onsibility for every segment of our ulation. We can ill afford to say, ey are not our people; therefore we e no responsibility for them.' Neither can we brush aside this responsibility by saying, 'Let the sects serve them with their storefront churches.' If we say that, we deny the faith in our own confessions. If we believe at all in our church, we believe that we have the answer for the spiritual needs of all classes and races. Our foreign mission program is ample proof of that faith. Should not our home mission program also conform to the Scriptures which say, 'God would have all men to be saved and come unto the knowledge of the truth.'

"The Protestant church as a whole, and more particularly, the Lutheran church, has lost her place in the American city. This will have serious consequences for the future of our nation. We must not be known as a 'fringe church,' maintaining a hold only on the fringe or suburbs of the city. City government is not directed from the suburbs of the city. We have a message for the masses of our metropolitan centers. Let us stay here and declare it."

They're Asking for the Gospel

By VIOLA L. SCOTT

British Guiana offers great opportunities for Lutheran mis
but more workers are needed if Christian work is to adv

BRITISH GUIANA needs missionaries. During the last year, for approximately every 755 baptized Lutherans there has been one ordained pastor. Within a few months, unless additional missionaries arrive on the field, that figure will change to one ordained pastor for approximately every 1,509 Lutherans—three men to cover 89,408 square miles of territory, care for 35 churches, 66 Sunday schools, 12 elementary schools, one high school, a church workers' training school, and innumerable preaching points that at present do not have the status of a regular church.

Why more missionaries do not apply for service in British Guiana is a question that has puzzled members of the Foreign Mission Board, missionaries on the field, and perhaps the British Guiana Church. The climate, while difficult, is not as bad as that of Liberia. The need for evangelization is as acute as in any other field—home or foreign. Present on this field also is the challenge of an important work, the joy to be experienced in evident progress of the church, souls won to Christ.

STRENGTH OF THE WORKERS on the field is overtaxed because each of them is busy with not one but several charges. Dr. G. Gordon Parker, who leaves on furlough before the year is over, serves not only Ebenezer congregation in Amsterdam (whose members con about one-third of the Lutherans i colony) but the Canje Parish as wo cause at present this parish lacks a tor. Thus he serves three churches preaching points, seven Sunday sc and two elementary schools—in tion to teaching five hours a week Training School, managing the Lut Press, and being special represen for the Board of Foreign Missions

The Rev. Wylock J. E. Scott ser treasurer of the British Guiana Cl The position includes supervisin church office, being official corres ent between the field and the Boa Foreign Missions, in addition t treasurer's ordinary full-time dutie is also the builder. In that capac draws all plans for chapels, school houses erected for the church, vises all building, inspects and pas all lands and properties purchased takes care of the legal details inv As pastor he serves not only the Coast Berbice Parish with five chu two preaching points, 15 Sunday sc and one day school, but half of th per East Coast Demerara Parish is without a pastor. In addition, a sionaries also serve on many comm within the church.

THE REMAINING PARISHES are by three national pastors who mu all or part of other parishes when

Mrs. Scott is the wife of the Rev. W. J. E. Scott, a member of the Northwest Synod who is serving as a ULCA missionary in British Guiana.

ry or national pastor leaves on fur-
, as was recently the case.

/o women missionaries, Alice An-
n and Elaine Wagner, complete the
nt missionary roster. They also
serve in several capacities because
e depleted staff. Both of them teach
he Training School, of which Miss
erson is principal, and are out in
parishes almost daily supervising
among the women's groups, Sun-
schools, sewing classes, and making
onal calls.

O SPECIAL TALENT is required in order
erve the Master and mankind in
sh Guiana. The example of a Chris-
life or family does a great deal to
people. Seemingly little things such
smiling face, a cordial greeting, an
est in the stranger one meets, have
e in attracting a non-Christian to
in a loving and kind Saviour Who
gs peace and joy instead of fear and
asing, revolting idolatry.

he people of British Guiana have a great desire to learn about Christ. In spite of the inadequate staff of workers, the number of Lutheran Christians in British Guiana has greatly increased. The Lutheran World Almanac of 1937 shows the number of Lutherans in British Guiana as 505. The figure for 1951 of baptized Lutherans is 4,936—almost a 10-fold increase in less than 15 years.

THE MINUTES of the 1950 Convention of the United Lutheran Church in America state: ". . . the Church in British Guiana now stands second in membership among our six missions." *Second in membership,* and only four missionaries on the field—two pastors, and two women workers—less than any other foreign field!

Hindus and Mohammedans com daily asking about Christ. They hav heard of Him, and yearn to know more about Him. How can these people be taught when the workers now on the field cannot adequately care for the sou already entrusted to them?

is Prayer Touched Their Hearts

RUTH H. NORRIS

The words of the young minister struck a responsive chord as members of the congregation found their needs outlined

LET US PRAY," the new preacher tly invited.

I wonder what makes people come such numbers that they pack the urch every Sunday," thought Mrs. x Hutchinson as she bowed her head. e's not a brilliant man. I wish I could ne his drawing power."

Our Father, forgive our thoughtless-s, our childish ways . . ."

"That's it," Mrs. Hutchinson almost audibly whispered. "That's the thing I have been doing. I have been childish about giving that money to the church. I wanted to give it for one specific purpose—to satisfy my vanity and nothing else—a tribute to the name of Hutchinson. My name in big letters. I *have* been very thoughtless and childish. It is time I think of the more important aspect—

the fact that money can do the church some good. Giving it is the important thing. Where it goes does not matter. How could I have been so childish? Must remember to make out a check and give it to the preacher after the service. Let him use it as he sees fit."

"We have erred and strayed from thy ways like lost sheep . . ." the preacher continued.

"Why?" wondered Janet Whitcomb. "Why have I? Both Jeff and I have our own families. Why should we seek someone else's affection and attention. Dear God, it wasn't meant to be that way. It's something neither of us wanted to do. Well, at least not the first date. It was all so casual, meeting in the city, accidentally—and it really was an accidental meeting. I didn't see Jeff until he grabbed my arm and seemed so pleased to see me. Passing the time of day was innocent enough and the fact that we grabbed a bite to eat didn't seem any harm. Why, heavens, I've known Jeff for years and years. No, that wasn't wrong. The second and the third times *were* wrong. These were not accidents. We planned to meet and we were both nervous wrecks for fear our plans wouldn't work out. We had no right to plan these secret meetings. Why? Oh, Lord, forgive me. Let me be strong to say 'no' the next time."

"We beg you, dear God, to help us see how wrong we can be sometimes in our inability to be brave . . ."

"By gosh," went through Joe Mead's mind, "that's exactly what I am doing. I'm letting that partner of mine sell inferior materials in order that we may make good profits and yet I know the material is no good. I know it is wrong and that someone may lose his life because I wasn't brave; because I was a weakling who couldn't stand up t West and tell him that he is wrong morrow I'll go to him and tell I won't go along any longer with hi will be better to dissolve partnership all these years and have my conse clear and my family happy than continually living under a cloud, v ing about the final consequences. morrow I am going to do what I h had courage to do all these week I have been fretting."

"Bless our mothers and fathers a the things they unselfishly do for us

Tommy Squire wiggled nerv "Maybe that guy is right. Where I be if Pop didn't get up those te rainy mornings to help me wit paper route and then come hom find that Mom has my favorite bre all ready and hot. Yeah, he's right. always has clean socks and clothes for me and is always bakin' for u the gang. Yeah, maybe I'd better Mom and Pop a little better tha been doin'."

"Give us understanding . . ."

"I just don't see how we can get with a young whippersnapper like clicked old Susie Little. "How young colt like that help an old like me? How can *he* understand? ens to Betsy, he was in diapers w was grown up. Funny, though, he to see me the other day and he lis for an hour or more. He didn't sa much and yet when he left I real feel a lot better. Strange as it may a lot of us jabbering old women h learned that age doesn't make for u standing. Old Miz Anderson wo have listened like that young pr did. She'd have told me all abou own troubles and I never would gotten all of my problems off my

going to be all right. I declare oing to get along with that young st fine."

ur Father, we beg you, guide us in ght paths; forgive us when we hurt . . ."

hy, he's apologizing from the pul- thought the preacher's wife. "I tly didn't mean to be so headstrong horning. I didn't know he had made plans for this afternoon. The poor darling has no life of his own to do what he wants to do. Why can't I realize that? Why must I always consider my whims first? Please, dear Lord, let him know how sorry I am so that his sermon will go well."

"Amen," concluded the not-very-brilliant preacher who filled the church to capacity each Sunday morning.

od Will Give You Strength"

LICE M. READ

Divine help made it possible to overcome worry and to find courage and faith for meeting life's problems

UST A LITTLE over a year ago you e my last speech for me," said the lady who sat by my writing desk. es. You told me you weren't feeling " I replied.

rs. Smith looked at me with a kle in her bright blue eyes. I had ed the minute she came into my e that she looked different. She 't so thin. Her color was better. t important, she seemed much er and more cheerful.

You look fine now," I said.

ndeed I am! But you know I wasn't y ill then."

was very nervous, but I had a com- physical check-up and the doctor me that nothing organically wrong causing me to be so nervous. I had fallen into the habit of worrying," said.

You mean that you think a person get sick by worrying?" I asked.

Yes. At least I know that I did. You a few months before that I really had several things to worry about. Our oldest son was in Korea, my husband was ill and our youngest son had made friends with a boy who seemed to have a very bad influence on him."

"Well, I do think that you could be excused for worrying about those things."

"But by the time I came to you last spring our son was back in this country, perfectly safe. My husband was well again. The boy who seemed to influence Dean so much had moved away from Red Oak and Dean wasn't causing us any trouble. By that time I was worrying about other things.

She paused and smiled at me as though the remembrance almost amused her now.

"I managed to keep myself from worrying during the daytime, but every night when I went to bed the worry worms would start eating on my nerves and self-control again."

"DID YOU ALWAYS WORRY about the same thing?" I asked.

"No. I could go to bed in a very calm mood. Before I could get to sleep I would start worrying about my daughter's teeth and the fact that the dentist couldn't get them straight. Then I would worry about how much the dentist's bill was going to be. I would suddenly remember that the insurance on our house had to be paid next month. I would begin to wonder if John had money put away to pay for that, and in a few minutes I would begin thinking about how shabby all of John's suits looked. By this time it would be midnight or after. I would turn on the light and look at my watch. When I realized how late it was, I would wonder why my heart was pounding so hard. Well, this would go on and on."

"You certainly were having a rough time," I agreed. "How did you ever overcome the worrying habit? I know that you have or your health could never have improved as it has."

"One day I found a quotation in a magazine that made me realize that I could do something to break this habit of useless worrying."

SHE OPENED her purse and took out a clipping that she had pasted on a card.

"God will give you the strength to break any habit that you want to break," I read to myself.

"You mean just reading that made you quit worrying?" I asked.

"No. But the doctor convinced me that worrying had become a habit with me. I cut that quotation out and read it over several times during the day. That night I hadn't been in bed 15 minutes till I was worrying again. Suddenly I remembered the quotation I had read that day. I got out of bed and got it. I came back to the bed and sat down and read it over. I slipped to my knees and prayed to God that I could break this useless habit that was so rapidly t my strength.

"When I got back into bed I strange feeling of relief. It may foolish, but I honestly felt as if turned my troubles over to the Lor didn't have to think about them more. For some reason I began to about how beautiful my neighbor' garden had looked that evening. I went to sleep."

I had found myself listening in to Mrs. Smith's story. She spoke such intense feeling that there w doubt that she believed God had her strength to overcome her troub

"EVERY NIGHT after that I went on my knees and asked God to gi strength," she continued. "Never did He fail me. Nobody will ever what a blessing those sleep-filled were to me. In a few weeks my began to calm down. I ate better. gan to laugh about things that ha fore almost driven me frantic."

"Your family must be very ha I said.

"Happy? My husband told me few weeks ago that seeing the cha me made him believe in miracles. people worry uselessly. If only would ask God to give them stren overcome the worry habit, peace of and renewed physical strength soon be theirs."

Our conversation turned to the s she wanted me to write for her knew exactly what she wanted soon had the notes down on my w pad. I knew it would be fun to her speech because she had chos interesting topic and she was giv life and inspiration. Evidently Go not only given her strength to ove worry, but had given her new co and faith to meet life's problems

SEPTEMBER LUNCHEON

THE CHURCH VESTIBULE was dark after the blinding September sunshine.

"I'll go ahead," I offered, as Mrs. McIvor and Jean Conworth hesitated in the doorway.

"Please, do," begged Mrs. McIvor. "I'm a terrible baby about going first in a strange place. A couple of times I've barged in where I didn't belong and it's a very uncomfortable feeling."

"Isn't it, though?" Jean burbled. "I think it's just too awful for words."

"Well, I'm not exactly a stranger in these parts," I laughed, "so it isn't at all brave of me to plow right ahead. Come along this way."

A BLIND PERSON could really have found his way without a seeing-eye dog, simply by following the sound. There's something about the sound of women gathering for a luncheon that is like no other sound on earth. Take a little gaily restrained laughter, a lot of pleasant exclamations, a faint tinkle of silver and china, plus the undertone of friends catching up on the news, and you've almost got it.

The room looked lovely and I felt quite proud as I stepped aside to let my guests enter. The committee had really outdone themselves on flower arrangements. Chrysanthemums are so nice to work with and the "girls" had made the most of them.

MRS. LARSEN AND MRS. HUBERMAN were near the door welcoming people and I was glad for Mrs. McIvor's sake she had met them before. Behind that quiet look of hers, she's very shy.

"Mrs. McIvor!" Mabel Larsen exclaimed, "how nice you really got here. You may score one," she bragged to Mrs. Huberman, "for Connie Melton and me. We called on Mrs. McIvor and here she is."

"If we're keeping score," I put in, drawing Jean Conworth into the circle, "I score two. I think you both know Mrs. Conworth. This is Mrs. Huberman, Jean, and the one with the new hair-do is Mrs. Larsen."

"Hello, Mrs. Conworth. Count on Connie to notice everything! I hope she meant that as a compliment!"

"Of course, I did! It's lovely. You fit right in this beautiful room."

"You'll have to give the committee credit for that," Mrs. Huberman assured us in that hearty way of hers. "They've been working like dogs for days."

"A party like this is a lot of work," agreed Mrs. McIvor, "and so few people realize how much the committee put into it. It used to be like that when I helped in my home church."

"Sounds as though you've had experience. We'll have to find a job for you right off."

"Oh, my! I've said the wrong thing, I guess. I used to work back home where I came from, but I knew everybody and just what to do. I'd rather just visit until I get to know people a little better." She was beginning to get a bit pink under the eyes and I wanted to change the subject.

Before I could say a word, however, Mrs. Huberman raced right ahead. "No better way to get acquainted with people than to work with them in the church. Now, what do you like best? Kitchen work? Sewing? Visiting?"

Mabel cut in smoothly, "If these folks feel the way I do right now, the activity they'd like best would be finding their places for luncheon. We have place cards for everyone, so find your seat. Then after we have said grace, we help ourselves from the buffet table. Connie will show you the ropes, won't you? Come on, Claire. We are supposed to be the official greeters and we're letting folks slide right by us."

Jean patted Mrs. McIvor's arm as we moved on. "Don't let the old battle-ax get you into anything you don't want to do. I've belonged to this congregation for years and she hasn't roped me in."

"Why, Jean," I protested under my breath, "she isn't like that at all! She likes to do things and she thinks others will enjoy church work, too."

"Misery loves company, you mean? Oh, I'm sorry. For a minute I forgot. You like it too, don't you?"

"And so do I!" I could see Mrs. McIvor was sorry for me. "When I know better what is expected, I'll probably find some way to help."

Sensing that she had said the wrong thing in an effort to be "cute," Jean changed the subject. "Such a lot of women! I didn't know this many ever came out to the meetings."

"They don't, usually. This is a special meeting," I explained, "to try to interest some who don't come regularly. Those of us who enjoy it would like to interest some of those who don't know how very good it makes you feel to be helping in the work of the church." I hoped the Lord would forgive the vinegar in voice. I just couldn't help it. After she knew very well this was a mee of church women. Did she expect u say we'd rather play canasta? Of co we like it. And we think it's impor or we wouldn't do it!

"Do I see our names at this tab Mrs. McIvor indicated a table for si our right. The cards each had a bu chrysanthemum scotch-taped to a cor They were most attractive and I not with a lift of the heart that the o three could be counted on to help k the conversation in safe channels.

Leaving our handbags at our se we made our way toward the buffet ta I was kept busy with introductions, explaining that Dan had changed day off so he could give the child their lunch and look after Susie afternoon . . . and agreeing that, yes, a wonderful thing when husband wife both put church affairs first . and how nice it is when children g up the same way, although you n can tell how they're going to turn ou till someone tapped a glass for sil and Pastor Ittel began to pray.

Under cover of the audible praye managed to slip in a much needed pr of my own. "Dear Lord, with shy on my right and frivolity on my help me not to put up a wall of sitiveness in the middle. I thank T for the privilege of doing what I can Thy Kingdom. And please, dear Fat keep me friendly at all costs. Amen

I raised my head with the rest and Jean's truly charming smile. "Gee, t are a good-looking bunch of women. of smooth, don't you think?"

"Why, I guess you're right. I k they are a happy, friendly crowd, tainly. Come on, gals. Let's eat."

rsonal Problem Clinic

lle-bugs

ESTION: Ever since I was a child I from time to time heard stories about g water underground by the use of a r a forked peach branch. Such stories always left me in a hazy quandary. I heard people argue about this magic a lot of heat. But such rituals seem f line with reality.

hat is the lowdown on such methods?

REPLY: Dowsing, water-divining, doo--bugging, rhabdomancing—such are various terms applied to attempts to l sources of water, oil, or minerals by ans of a forked branch, or some sim- wooden or metal device. Such ans, according to Eve and Keys, have en used "in the search for water, min- ls, criminals, Protestants, hidden asure, lost animals, and points of the mpass." They add, "Rods and staffs ve been used by magicians, soothsay-, augurs, and dreamers . . . The divin--rod has been associated with pixies d with fairies, with sorcerers and with tchcraft."

Various superstitions have been asso- ted with doodle-bugging, such as that ickens will not sleep in a dowsing ea, and that bees produce more honey such a region. Dowsers like to talk out "water veins"—an expression which ologists rate as ridiculous. Water- vining was in use among the Germans the days of Tacitus, and the practice as brought to Britain in the days of izabeth I. It was introduced into merica quite early. It is a typical prod- t of the pre-scientific age.

Dowsing has been tested extensively scientists in all parts of the world. lmost without exception they have anded it pure make-believe. Geologists ve found water where the rod or branch dicated there was none, and have found ne where it pointed to water. In some ses also they found water where the anch indicated it.

While scientists give no credence to this flim-flam, they do not deny the motion of the rod or branch. They recognize, however, that it is due to muscle movements, induced by auto-suggestion, and abetted by skin resistance, speed of movement, bodily electric charges, sun rays, changes in weather, and alterations in the magnetic field of the earth.

Scientists have repeatedly pointed out that water is by far the most abundant underground hidden treasure, and that it is very natural that it should be found by means of dowsing—or any other means—since it is so widely diffused. It may be found where the peach, apple, or hazel branch indicate it, but it may also be located in dozens of other places where the rod says no.

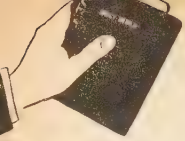
In the nursery

QUESTION: Three-year-old Bobby cries violently whenever his mother leaves him in the nursery class. His mother wonders whether it may not be better to keep him home rather than have this weekly performance.

REPLY: A procedure which has worked quite well is to have the mother remain in the class for the first few sessions while a special effort is being made to enlist the child's interest and get him to participate in the class doings. When he once feels at ease in his new environment the trouble is likely to cease.

Several questions, however, should be raised. Is Bobby an only child or a youngest child whose parents are trying to "keep him a baby"? Or, is there a younger child who gets the lion's share of attention? More mature attitudes and practices on the part of the parents are needed if either condition exists. If the child has recently come through illness or some other strain he had better be kept out of the nursery class until he has regained a feeling of security.

—EARL S. RUDISILL



God Makes Nations

Although nationalism may go wrong and produce tragic results, it be very good. God expects us to live as loyal citizens in our na

THE DEEPER YOU GET into the Bible, the more clearly you realize that there are very few aspects of life that are bad in themselves. And the opposite is true, too. There are very few things in life that are so good that a bad person can't make them serve an evil purpose.

Many of us think of nationalism as bad. And no wonder. Certainly nationalism has been one of the causes of the flow of human blood on every page of history.

But to read the Old Testament is to understand the fact of God's using a particular nation, the Jews, in order to achieve His purposes for the world. Abraham and Isaac and Jacob and Moses and the prophets were important mainly because they were leaders of a *nation* that God chose to use; or in the case of the prophets, not leaders so much as "hecklers"—constantly reminding the nation of its call by God.

MOST OF THE PEOPLE knew God wanted to use their nation, but that was about as much as they could see. But some of the prophets could see further. In our quotation from Amos this week, we hear him claiming that God not only brought up the Israelites from Egypt, but this same God also brought the Philistines from Caphtor, and the Syrians from Kir. In other words, God was working within every nation, using each for His divine purpose.

Paul expresses, too, in strong terms, the idea that government was ord by God. While that does not neces mean nationalism, it is certainly ap ble both to the nationalistic scen Paul's day, and of our own.

To think of God as being of any ticular nationality is, of course, ab Yet, when God limited himself t come human, or as Paul puts it, the form of a servant," even He born into a particular national g He was a Jew.

Jesus was careful to follow as of the Jewish customs as He could, ever those customs had not har into obstacles for men in knowing There is, for instance, the story o sending Peter to catch a fish in whi would find the coin for the payme the temple tax. In fact, He went fu than merely following Jewish cu He even advocated a limited obed to the Roman conqueror: "Give Caesar the things that are Caesar's" He sharply limited it: ". . . and God the things that are God's."

IT IS POSSIBLE that at some time distant future, nationality will not It is possible that so effective a unity will have been achieved tha only vestige of nationalism will be quaint local customs. But that is the forseeable future. For our p situation, it seems to me that wh have discussed has a lesson to tea Americans, a lesson that it is abso

Readings This Week:
9:6-15. ROMANS 13:1-7. MAT-
8:5-13

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ative that we understand, and
That lesson is this: Our nation-
is a gift of God.
is He who has "brought us out of
t"; that is, it is God who has created
nd guided us, and protected us, and
ontinues to sustain us, not only as
iduals but as a nation. As individual
ns of a nation, we have particular
ations to it. It's rather interesting
nearly everyone recognizes at least
etically that he has an obligation to
ation. When Senator Tobey asked
Costello what he had ever done for
rica in return for what America had
to him. Mr. Costello didn't deny
he had an obligation; he said he had
his taxes!
it for the Christian, that obligation
ır nation has a particular slant to it.
slant is determined by the fact that
re aware of the fact that God has
e us and sustained us *for a purpose*.
means that the Christian citizen's
iance must be in second place, with
iance to his God in the highest place.
re the orders of the State come in
ct conflict with orders from God,
God must be first.

UT IT MEANS something more, too.
neans that even our patriotism will
e a distinct Christian coloring. A
istian's patriotism will not reflect it-
in an attitude that wants his country
e the big boss, to be on top at all
es, to be a world ruler. The true
istian patriot desires, above all else,
his nation shall do the will of God.
hat means that the Christian citizen
do everything possible that his gov-
ment will be ruled by concepts of
justice, righteousness, and will-to-peace. That has practical implications that we sometimes don't like. The part about justice and righteousness doesn't mean griping about the other people who aren't ruling it that way. It means Christian citizens must be willing to get into the political arena and fight and work and pray—as citizens and as office-holders—when we'd prefer to forget about it.

And the part about will-to-peace means more than armaments. It means, at this particular point in history, a willingness to share some of our incredible wealth with other nations that haven't the same resources. Even if it means higher taxes? Yes. (It is a comfortable six months until March 15.) Jesus never intimated that discipleship in any area of life would be cheap, or painless, or easy. In fact, He specifically said it would be quite the opposite.

THERE IS ONE OTHER important fact, too, about nationalism that we cannot afford to ignore. In the story in Matthew 8:5-13, Jesus heals the slave of the Roman army officer. Doing a favor for the hated Romans! Why? Because while the Bible teaches the reality of nationalism and its function in the divine plan, Jesus never permitted it to be a *barrier*.

The fact that we are of different nations and different races is not to be permitted to become a wall that separates us. Jesus ignored the wall, and healed the slave. We need to recognize that our nationalism can be good, and it can be used by God; but it should never be permitted to separate us from each other. Because God made us, and Christ died for us—Italians, S w e d e s, Germans, Americans, Chinese, New Zealanders, Africans, Brazilians, everyone! That is the big fact. Compared with that, our nationalistic ties are really very small.

Introduction to a Great Dane

Grundtvig. By Hal Koch. Translated by Llewellyn Jones. Antioch Press. 231 pages. $

Americans are well acquainted by this time with that 19th century Danish genius, S Kierkegaard. But they know little about another great Christian, N. F. S. Grundtvig, lived in Denmark at the same time. Not much has been written about him in En although the Danes regard him as the father of their country.

This new book about Grundtvig is a biography, but Dr. Koch lets Grundtvig speak himself in his prose and poetry so that the book almost becomes an autobiography. Grundtvig is portrayed as the man of the hour in Denmark's spiritual crisis in the 19th century—that of finding itself under God and in the family of nations, and in its attempt to adjust itself politically to the potency of the awakening masses.

Grundtvig lived intensively. Like many Nordics, he was subject to moodiness, but his spirit found wings. Though personal and national experiences weighed down his soul, they became material for his creative and undaunted spirit. Empowered by visions, he stirred the hearts of the people and awakened in them a consciousness of country and of God.

This great man of Denmark was a great Christian. In many of his ideas he was orthodox according to Lutheran doctrine. In others he ventured forth as an explorer, believing that there are hidden riches of truth and experience to be discovered. Whether one agrees with Grundtvig or not, it is stimulating to be confronted with his ideas. A gentleness seemed to characterize his attitude toward others, though he used strong language at times against those who differed from his views regarding the good for fellowman and nation.

Man was to him a divine experiment, a combination of clay and spirit. An individual is first of all a man in need of salvation through Jesus Christ. But interposed is that individual's nationality. He would be a Dane first, then a Christian. This is not meant in the sense that nationality is above Christianity, but rather that the Christian must live in the nation. He must live the Christian life within his nation as a divine destiny.

Sin and limitations are real to Grund The way to overcome them is through lightenment—enlightenment not by b learning but by free talk in free ass tions. This became the matrix of the s system known as the folk high school. school is meant for adults. Its aim awaken people to understand that m spirit and belongs to a people, and t him face to face with reality. In the n growth thus stimulated, the need for C as Saviour would become apparent.

For Grundtvig freedom of conscien the supreme principle of all religion every good citizen's inalienable right. whole educational effort was geare awaken a sense of appreciation of thi sonal freedom and to stir people to a of responsibility and to action be them as Danes.

The relationship of state and church of concern to him. He held that the church is "a civil institution" in Christ's church abides as guest. The he conceded, has license to turn and the state church at will, provided it n no encroachment upon freedom of science. This freedom includes the rig preach unrestrained, and to choose as and pastor whom the individual might The free church is not the solution t sions and differences within the church.

One might say that, for Grundtvig, C fits logically into the life of mankind. Bible he did not value as the Word of but rather as a record and testimony in enlightening people. The Word of

eal and creative to him as he found
he Lord's institution of the holy sacra-
, baptism and the communion. The
must be spoken and heard if it is to be
ving word.

itically this great man of the 19th
ry was not so much a reformer—tak-
atters into his own hands—as a prop-
list. He was sensitive to the currents
time and recognized the dawn of the
f the individual. He was like a watch-
on the wall.

undtvig was many-sided. He was a
hman, patriot, and also poet and
oser of hymns. With clarity he out-
solutions for the problems of his day.
ubtedly much help can be gained from
on questions of our day—political, so-
and religious. He himself placed his
and the faculties of his mind on the
of service to God and mankind and
the freedom of a Christian. His per-
life and development are an interest-
study from the standpoint of psychol-
His spiritual, mental, emotional and
ral growth through discoveries and
riences reminds one of the metamor-
is of a butterfly; each stage revealing
ness of soul and greatness of per-
lity.

r. Koch has rendered great service in
g us such a vivid insight into the man.
reat service has also been rendered by
Jones in making the richness of the
Grundtvig an open treasure for the
lish-speaking people. A source of bless-
and inspiration for students of vital his-
has been opened with this translation,
Grundtvig is given the opportunity to
k anew, this time to the world at large
a humanity in distress.

Methuen, Mass. FREDRIK P. NISSEN

ok Brevities

uman Crisis in the Kingdom of Coal. By
ard C. Smith. Friendship Press. 113
es. $2.

he violent story of coal mining is told
fly. Mine disasters, battles on the
et line, and the constant uncertainty
insecurity of the mining industry are
briefly described. John L. Lewis isn't in the book, but the reasons why the miners follow their union leader so willingly are explained here.

The author was for 10 years the Presbyterian pastor in a mining community in West Virginia. The concern of the church for the miners' situation, and what has been done by specially equipped congregations in a few places, are well presented. It is convincingly explained that an important industrial mission field exists for the churches among coal miners.

The Christian Church in a Secularized World. By John R. Lavik. 153 pages. $2.

The author pleads for an understanding of this "secularized world," so the church, with the tools which God has given her, might the more efficiently labor. His approach is positive and conservative. It is good common sense, good practical theology.

There are 13 chapters, six of which were delivered as lectures at the midwinter convocation of Luther Seminary in St. Paul.

Burlington, Ia. R. R. BELTER

Accent on Liberty. Edited by Mabel M. Sheibley. Friendship Press. 149 pages. $2 (paper cover, $1.25).

Most missionary stories are about people in other lands. But these are about Americans whom most of us seldom meet—the Navahos, Puerto Ricans in Harlem, Mexican migrant laborers, and the others to whom the churches direct their work of home missions. These stories illuminate the problems of minority groups and suggest the great role the church may have in ministering to them.

The book is in the series on the 1952 theme for mission study, "Home Missions and Human Rights." Ten authors contribute the brief and vivid stories.

Twenty Missionary Stories from India. By Basil Miller. Zondervan. 122 pages. $1.50.

The missionary stories and biographies by Dr. Miller would fill a good-sized bookshelf. They are all smoothly done and are highly readable.

PROTESTANT CONFERENCE HELD BY GI CHAPLAINS

GERMANY: Augsburg. August 25.— PROTESTANT young people and adults from American military posts in widely separated parts of Europe met last week in army barracks in the mountain resort town of Fuessen in south Germany to worship and study. It was the first time that such a conference, patterned after denominational conferences in the U.S., has been held in Europe. A fine spirit of Christian fellowship among the 150 people attending made the meeting a success. The conference may be an annual affair. Servicemen expressed gratitude to the leaders for the opportunity to attend.

LUTHERAN CLERGYMEN and chaplains made a large contribution to the leadership of the conference. The Rev. Wallace Fisher (ULCA), pastor-elect of Trinity Church, Lancaster, Pa., was brought to Germany to serve as a leader for the conference. Other Lutherans were Chaplain James W. Miller of Augsburg, who served as dean for the older young people; and the Rev. Willard I. Hackenberg, pastor of Trinity Church, Canton, Ohio, both of the ULCA, and Chaplain Harold T. Grabau and Chaplain Theodore V. Koepke of the Missouri Synod.

The older youth and adult workers attended separate conferences with some joint meetings. A third conference, for junior high boys and girls, is being held this week. The entire two-week program is being sponsored by the Chaplains' Division of Headquarters, USAREUR, with Chaplain W. P. Maxwell as director. Plans were drawn up by the USAREUR Chapel Advisory Council, compos chaplains, religious education wo and laymen, under the leadership o S. Ledbetter, Augsburg post cha

Expenses of the conference wer by the fees paid by those attending, of whom came from France and T as well as Germany. According t tor Fisher, the willingness of the and adults to give time and mon this purpose testifies to their que spiritual guidance.

BARRIERS of rank, race, and denc tion seemed to disappear in the co- tive Christian spirit which was fested throughout the meeting. T is this comment made about a chaplain and class leader by me of the Older Youth Conference in daily newspaper: "Chaplain A. L. has been a wonderful leader in help get a better understanding of the br hood of mankind. He has made th feel anxious to express their view toward the problem of racial an ligious prejudice."

GIs were predominant in numb both conferences although wives daughters of armed forces pers were also present. A full progra planned for the older youth, beg each day with Morning Watch an ing it with Vespers. The most p class was on "Beliefs That Matter. the afternoon program were i groups—including a choir, active s and tours of churches and castles vicinity. Folk dancing, both Germa American, provided recreation o eral evenings.

—JANE N. MI

ONSIN Governor Walter Kohler (left) shown with group of DP children who recently called ernor's office to say "thank you" for warm Badger welcome. "Lutheran" Correspondent-Charles Puls who is also shown directed distribution of refreshments at capitol party

CONSIN:

Lads Suggest Raising Badger Capitol Roof

ADISON—Lutherans who, through Lutheran World Action, have helped thou- of distressed European families to find homes and hope in America, would have proud had they eavesdropped recently in the Governor's reception room in nsin's capitol to hear 75 grateful Latvian children say "thanks for letting us to America and to Wisconsin."

group, all children of DP families ht by various agencies into the consisted of boys and girls ranging 5 to 17 years of age, who had come s to the capitol to pay their respects governor, and to renew acquaint- with other boys and girls, many of had not seen each other since their in internment camps, or aboard the ort that brought them to this coun-

ne of them wore native costumes with ul sashes. As some of their parents stood about the room and listened to their children sing Latvian folksongs to the governor, tears streamed down their faces, and one resettled adult, a schoolteacher in Latvia, whispered: "These children have found happiness in America such as they never were able to find at home."

Reflecting their home training, little misses curtsied as the governor shook their hand and said a word of encouragement to each. One little five-year-old girl, a blonde in tight pigtails, summed it up by saying, "I just love this country."

According to an official of the Wisconsin

For some new missions, worshiping isn't easy (see Story of the Week)

Latvian Association, these are the first Latvians who have ever lived in the state. They have been settled in eight communities, and by means of church services and district gatherings, have been able to keep in touch with each other. Many of them are Lutheran. When contingents of ethnic German arrived in Wisconsin, the Latvian DPs served on "welcome committees" to make the latest newcomers feel at home.

The group climaxed the "thank you pilgrimage" by climbing to the dome of the capitol. A guide explained that the capitol dome was only 19 inches lower than the one in Washington, to which one of the lads replied: "Some day maybe we can raise our capitol 20 inches!"

CHARLES A. PULS

PENNSYLVANIA:

Laymen Send Pastor Away

READING—A half-dozen interested laymen and a laywoman sponsored a 30-day European trip for Pastor R Reitz, St. John's, Hamburg, to atten Lutheran World Federation Asse and to tour the other countries.

Noting that various congreg throughout the ULCA were sending pastors to give their members a first report on world Lutheranism, Layman rence L. Mattern, Advent, West Lav terested laymen in having the Reading ference "represented" at this wor sembly.

Pastor Reitz, back from Hannov now available for presenting worl theranism to the congregations of th ference. The Laymen's Associatio Reading and Berks County made pre for making a set of colored slides which he will illustrate his presenta

THE REV. AND MRS. JOSEPH H. D were commissioned as missionari Argentina last month in St. James' C Geigertown. The service took place

in which his father, the late Rev. F. Deibert, had served. Missionary was pastor of St. Paul's, a home congregation in Spokane, Wash., is ordination by the Ministerium in

ER SERVING the two congregations as e parish for 25 years, the Rev. David ckenmiller had the difficult task of g whether to remain as pastor of Church, Mt. Penn, or Bethany, Stony Mills. The congregations had agreed rate and form independent parishes. ongregations invited Pastor Druckento remain with them. He has indithat he will continue serving Faith, nn.

EASTERN BERKS Lutheran Pastoral ration will conduct its 14th annual ship Training School Sept. 22 h Oct. 29. The school will be held adruplicate: similar classes will be imultaneously in the Lutheran Home pton; Grace Church, Shillington; Shepherd Church, Tuckerton; and ns Church, Oley. The Rev. Wilson artzel, Bowers-Longswamp Parish, is an; Miss Esther M. Schlegel, Fleetthe registrar. ALTON F. HOFFMAN

MATTERN-TO-REITZ-TO-HANNOVER
. . . laymen endorsed the check

COMFORT

story of the week

THREE YEARS AGO, when Lutherans in Llanerch Hills (just over Philadelphia's western city line) got the urge to organize a new ULC mission, no one could have predicted all the hurdles in their path.

Some opposition developed over the mission's proximity to two other ULC churches. A few pessimists suggested the community had no future; others insinuated that shifting population couldn't support a mission.

The little band of Lutherans insisted and services were begun with the help of Philadelphia seminarians.

The group worshiped in a community hall. Its use on Sunday morning was "free," but congregational activities during the week cost $5 per.

Because other community groups also used the hall during the week, church furniture had to be mobile. Folding chairs were stored in the trunks of cars during the week, unloaded each Sunday morning, reloaded after services (see cut opposite). With ingenuity, members converted two music racks into pulpit and lectern to facilitate storage. A refinished Victrola case became a mobile altar. Cedar chests in members' homes stored the dossal.

For over two years, the group worshiped from closet and trunks to community hall. Early this summer, 54 charter members were organized as Resurrection Church, Llanerch Hills. At present, Dr. Robert Clare, pastor emeritus of St. Mark's Church, Baltimore, is serving as supply.

NEXT SUNDAY, many churchmen will drive up in front of beautiful structures that are well-ventilated, well-lighted (and probably well-paid-for). The lovely altar will still be there, the hymnals will be in the pewracks, and everything about the service will flow smoothly. They'll get much from their worship . . . unless they remember music racks, Victrola cabinets, cedar chests, folding chairs. DICK SUTCLIFFE

LUTHERAN SCHEDULE: TRAVEL TRAVEL TRAVEL

United Lutherans could well be accused of having itchy feet and weary s month . . . they were on the go almost continuously!

Hardly had the churchmen gotten settled after the Hannover (Germany) ses the Lutheran World Federation than train and plane schedules demanded they start of conventions—three big ones . . . and within 26 days!

For the women and a battery of top church brass, it was Philadelphia where ennial convention of the ULCA's Women's Missionary Society was headquarterin Bellevue-Stratford Hotel. Well over a thousand delegates and official visitors pected to be in the City of Brotherly Love as the first session (Congress) opened of this week. Sessions would continue through next Wednesday.

While the women were getting used to Philadelphia, laymen were arriving in th States capital where the biennial convention of the ULCA's Brotherhood would be Luther Place Memorial Church, Thomas Circle. The men wouldn't stay in session a the women; they'd head home late Sunday night.

For some delegates, it was "right on to Seattle" for the ULCA convention. I really going West this time . . . Transportation Committeeman Bill Patrick had filled up one section of the Convention Special, had almost enough reservatio complete second train. In addition, at least one delegation—Maryland Synod— week on a leisurely rail (B. & O.) trip to the Coast.

) ERNEST R. LINE-, Jr., is one of the t chaplains in the U.S. The Lenoir Rhyne-n graduate was recalled e duty last August, is y serving with the 1st Air Wing in Korea

ch to Texas

plain (1st Lt.) Theo- W. Jentsch, former r of Incarnation n, Jamaica, N. Y., has ssigned to the chap- ection of the 3610th er Training Wing in gen Air Force Base, Called to active ast May, he first at- Armed Forces Chap- hool at Fort Slocum, ork.

Gets Certificate

ertificate of achieve- for outstanding per- nce of duty at Fort outh, N. J., recently en awarded to Chap- aul E. Klett, ULCA founder of Bethesda n, Bay Village, O.

BRIEFLY SPEAKING

Evidently noting that many parishioners were on vacation, the outdoor bulletin board of a church on 22nd Street, New York City, bore the poignant inscription: "Service at 11 A.M. Wish you were here!"

Speaking before 300 Mormons from all sections of Piedmont Carolina last month, Colleen Hutchins (Miss Utah and Miss America of 1951) said that without her early relationship with her church, she never would have won the coveted Miss America title. "It was through the church that I met people, learned talent, and was able to acquire poise," she said. "Even today, as I travel about America, the church helps me from being homesick. Wherever I go, a member of the church is ready to shake my hand and make me feel like I was home."

Worshipers at St. John's Church, Melrose Park, Pennsylvania, settled back to hear an unusual sermon one Sunday recently. But Pastor Kenneth Otten explained that the novel topic listed on the day's bulletin was a typist's careful transcription of penciled notes of instruction on the original copy. It read "Pastor Otten will phone you!"

Pastor John Miller recently preached on Rev. 3:15 "because you are lukewarm and neither cold nor hot, I will spit you out of my mouth," encouraging members of Zion English Church, Litchfield, Ill., to "develop religious fervor, or fever . . . to get religious temperatures up, to "boil for Christ and His cause!" Many in the congregation that morning told Pastor Miller at the close of the service, "we certainly put your message across this morning . . . the thermometer reads 92 degrees!"

So interested in her preparation of a Sunday school lesson on the Ten Commandments and church symbolism was a nine-year-old girl in Trinity Church, Rocky Mount, N. C., that she decided to count all the symbols she could find in the nave. Discovering 37 crosses in the Common Service Book, she multiplied that figure by 78 (the number of CSBs in the hymn racks), added those on the altar, hymn boards and paraments and came up with the grand total: 2,991!

"D.D. pays $500" said one headline; "D.D. pays pays $275" screamed another. "Have our preachers gone on a spending spree?" quipped ULCA Executive Boardman Robbin Wolf before admitting that the items referred to "Daily Double" at various race tracks.

NEW JERSEY:

Hungarian Lutheran Hymnal Suggested at New Brunswick Meet

TRENTON—Publication of a Lutheran hymnal in the Hungarian language for distribution among displaced persons all over the world was recommended by the sixth Conference of Hungarian Lutheran Churches in the U.S. and Canada held in New Brunswick in August.

A three-member committee headed by the conference's newly elected president, the Rev. Julius Sathmary of New Brunswick, was named to prepare the hymnal and explore the possibilities of financing its publication.

Theme of the conference was "The Religious Needs of Displaced Persons in America and Abroad." Speakers told the delegates that no Hungarian-language Lutheran hymnal is currently available and that communities of Hungarian refugees and expellees around the globe have been requesting one with increasing frequency.

Most of these requests, Mr. Sathmary said, come from South America and Australia which have large Hungarian munities.

Wider dissemination of Lutheran information through the denomi Hungarian-language publication, *Fortress,* also was urged. To imp the recommendation, the Rev. Juhasz of Buffalo, N. Y., and th George Posfay of Cleveland, Ohio named associate editors of the pe

In addition to Mr. Sathmary, w ceeds Dr. Andor Leffler of Clevelan presidency, officers elected by the ence are: the Rev. Gabor Brac Cleveland, vice president; Mr. Posf retary; and Samuel Holecy, a Pit layman, treasurer.

President Leffler gave an exten port on work done among the d persons of Hungarian origin, on t mission fields which were opened Canada Synod in Toronto and M under Missionary Bela Karolyfalvi, renewed efforts of the New York to give pastoral care to Hungarian ans living in the Metropolitan Are Missionary Laszlo Varga.

He also spoke of the efforts madd church to begin work in Los Ang

ALL AROUND the United Lutheran Church during the next 90 days, scenes like this on Trinity Church, Minneapolis, Minn.) will be repeated as ULCAers gather momentum Evangelism and Stewardship emphases. Churchmen find fellowship dinners helpful

ation with the California Synod. He the promising work which began he LWF in Argentina under Mis- Bela Lesko.

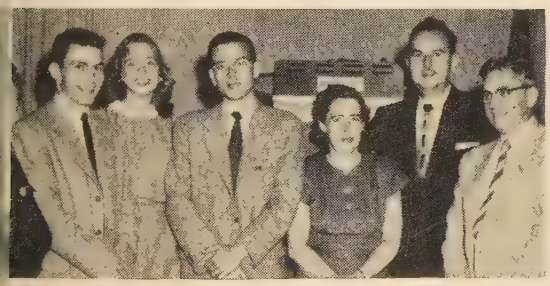
hree-day conference studied the fol- problems: 1) The need for pastors; at will happen to our DP pastors? t can be done in Canada? 4) How ve help our fellow nationals where re no Hungarian-speaking pastors? v to strengthen our monthly publica- e *Eros Var?* 6) The Need for World Service. 7) The importance of pastoral care to former DPs. 8) The need for closer co-operation with ULCA and synodical authorities.

Twelve pastors and 18 lay delegates were present from bi-lingual churches ranging from Detroit, Mich., to New York City. The ULCA was represented by the Rev. George Harkins.

Cleveland was selected as the site of the conference's 1953 meeting to be held in August.

in the Bible Belt where l differences are sharp, stors' Bible Quiz," aired /KY, Oklahoma City, fast Hooper pace for s broadcasts. The inter- national-interracial pro- moderated by Gettys- eminary graduate Jos- Peaslee (right), Zion Oklahoma City

HELPING produce a series of religious television shows over New Haven's (Conn.) WNHC this summer is Edward Obrist (second from right) ULCA layman who doubles as general manager of WNHC-TV. The programs, entitled "Adventures," are being aired July through September. Here Mr. Obrist confers with leaders of the Connecticut Council of Churches on program plans



YORK:

nt Appeals in City n at $220,000 Goal

w York City—Marking a new in federated fund-raising for Lu- welfare services of Greater New three parallel joint appeals with totaling $220,950 will be conducted letropolitan area Lutheran agencies all.

anized in accordance with geograph- ical and synodical divisions, the three efforts will be directed mainly at 174,000 members of 284 Lutheran churches in this area, according to the Lutheran Welfare Council, representative city-wide co-ordinating body which facilitated the organization of the appeals.

Money received through the appeals will benefit a total of 16 Lutheran welfare agencies and services whose annual operating budgets add up to about $1,500,000. Types of service rendered include child welfare, family service, care of the aged, institutional chaplaincy, interracial group

DISCUSSING the
and spiritual welfare
dents under their c
Muhlenberg Acting P
Morris Greth (righ
Chaplain David Brem
campus news opposite

work, service to immigrants and resettled persons, hospital care and service to the deaf.

Two of the appeals, which will be launched the end of September on a closely co-ordinated basis, will be made to churches of the Long Island Conference and the New York Conference of the ULCA. Local congregations of the American Lutheran Church and of some other Lutheran bodies will also be approached in these two efforts.

The third welfare appeal—that of the Atlantic District of the Lutheran Church-Missouri Synod—is conducted on a year-round basis among 215 district congregations, of which 113 with a baptized membership of 61,600 belong to this area. This fall will mark the beginning of the fifth year for the Atlantic District Welfare Fund, and its current goal is $152,000.

In the New York Conference territory, this will be the first year for the Annual Congregational Appeal (ACA) for Lutheran Welfare Services. The appeal, with a goal of $31,450, will be made to 72 churches with 41,400 members in Manhattan, Bronx, Staten Island, Westchester and Rockland counties.

The parallel effort of Long Island, known as Helping Hand, is now in its second year, with a goal of $37,500. It will be conducted among 99 churches with 71,000 members in Brooklyn, Queens, Nassau and
counties.

WILLIAM A.

NORTH CAROLINA

Drawing Power Studi
In Carolina Institutes

SALISBURY—Pastors and la
studied the "drawing power" o
congregations at synod institut
Aug. 19-20 at Union Church, Sa
and St. Paul's, Newton. Almos
rural congregation in synod sent
sentatives.

The institutes, arranged by synod
mittee on rural work under the Rev
Castor, dealt with current problems
country church.

Synod President F. L. Conrad sp
"The Rural Church in a Changing
and Dr. A. K. Hewitt of Salisbury
Rural Church Has Big Responsibil

Short addresses were given by t
Q. O. Lyerly, Julian, who spoke on
school leadership; Harry M. Arnd
over, on laymen; Mrs. E. R. Lin
Lumberton, and Mrs. M. C. Yoder
ory, women's work; and the Rev. G
Yount, Rockwell, modern church
ment. Harry Livengood, minister o

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H CAROLINA . . .

John's Church, Salisbury, conducted kshop on music in rural churches.

od pastors will speak on the United an Hour radio series, set for Sept. v. 30. Listeners to 200 stations in 22 will hear messages by the Rev. Albert ck, Jr., professor at Southern Semi- Dr. Walter B. Freed, St. Mark's h, Charlotte; and Dr. V. R. Cromer, ent of Lenoir Rhyne College.

nual convention of synod's Children Church met at Salem Church, Salis- One hundred fifty-six children's lead- gistered for the morning and after- sessions.

orts showed 6,300 North Carolina en were reached through the pro- in 1951. Mrs. James C. Grimes, synod rer, reported that $4,250 was given ildren's projects.

ong speakers were Mrs. Mildred H. principal of the mission school at arock, Va.; Dr. Conrad; the Rev. L. C. arner of synod's parish education com- e; and Mrs. L. Edwin Rudisill, retir- nod secretary.

rollment for the first summer session noir Rhyne College was 405, with 293 led for the second term. At summer ation exercises Aug. 22, more than udents received bachelor's degrees.

pacity enrollment of resident students pected this month. Indications now to an enrollment of 750 for the fall

DAVID F. COOPER

berry on Telethon

ited Lutherans living in and around delphia and who happened to switch elevision sets early Sunday morning, 7, were pleasantly surprised to see the and hear the voice of the Rev. Henry uffberry, pastor of Tabernacle Church, Philadelphia.

stor Luffberry was participating in the oral Palsy Telethon, speaking on be- of the Philadelphia Council of Churches the scores of Protestant congregations e city.

CAMPUS

GETTYSBURG Seminary's new dormitory was dedicated by President Harry F. Baughman and Board President Chester Simonton on Sept. 9. Present for the ceremonies were members of the board, members of the student body and representatives of the four—Central Pennsylvania, Maryland, Pittsburgh and West Virginia—supporting synods. Facilities provide for both single and married students to live in the new dorm, located at Seminary Avenue and Fairfield Road in Gettysburg.

MUHLENBERG College's new chaplain —Dr. David H. Bremer—arrived on campus Aug. 1 to assume his new duties as successor to Dr. Edward T. Horn, who retired June 1. His first official call was in the office of Dr. Morris S. Greth, acting president of the Allentown (Pa.) institution (see cut opposite).

CHICAGO Seminary's new $186,000 library has been completed and is now in use. Administration officials say that the new structure is equipped with a dehumidifying unit to keep out excessive moisture. The unit, at small cost, may some day be converted into an air-conditioning unit. In addition to its being all fireproof, the structure includes a large browsing room with comfortable modernistic furniture.

GETTYSBURG College has announced a gift of $6,500 from a Hanover wallpaper concern (J. C. Eisenhart Co.) to provide a scholarship to a qualified student who expects to become a missionary, or anticipates entering a United Lutheran Seminary. The scholarship is not to exceed 50 per cent of any student's tuition and other college fees and is to be known as The Jacob Charles Eisenhart and Rosa Bott Eisenhart Scholarship.

CHICAGO Seminary will offer a course in religious education taught by Dr. Alton Motter, executive director of the Sunday Evening Club of Chicago. Dr. Motter was recently named associate editor of "The Pulpit."

NEW YORK:

Wagner Choir Returns from "European Triumph"

STATEN ISLAND—With a lot of memories of over a month of travel in E including appearances before the Lutheran World Federation Assembly in nover, Germany, last month, the Wagner College Choir staged a gala homec here late last month by presenting a concert at Trinity Church, Stapleton. M the numbers sung in the concert Aug. 22 were included in the program of music sung to LWFers in Germany.

Included in the baggage of the homecomers were scores of favorable press clippings gathered all over Germany and en route home. To mention a few: "unusual control," "tone of dynamic quality," "flexible and mature," "sounds of exceptional purity," "fullness of tone," and "delicate shadings." The 29-voice aggregation was led by Wagner Director Sigvart Steen.

The group sang an even dozen times in Hannover, at various services of the youth convention, at the English service in Marktkirche on Aug. 3, and led matins at the LWF sessions on three different occasions. It was the only American choir at Hannover.

Choir members making the trip sailed from Rotterdam on the maiden voyage of the *S.S. Maasdam,* disembarked in Montreal, Canada (where the choir presented a concert), and after singing at Silver Bay, N. Y., en route to Staten Island, arrived back on campus Aug. 22.

NEBRASKA:

RSV Observance Slated

OMAHA—St. Luke's Church, this city, will play host to an interdenominational, regional meeting of South Omaha churches Sept. 30. The meeting will observe the publication of the Revised Standard Version of the Bible. Protestant leaders will speak and massed choirs will sing.

DESPITE the disastrous spring flood that swept the area, First Lutheran Church's 1952 stewardship "Venture in Fai South Sioux City is 10 per cent ah the budget at the half-year point. ever," says Pastor Francis Daehling 10 per cent doesn't have us too far Benevolence is paid, but our curre ceipts dropped by $600, and pledges per cent behind."

OFFERINGS at Salem Church, Fr for the renovation of Beegle Hall a land College totaled $65. "Not so says Pastor Fredrick D. Boldt (an o of $400 is needed to pay for ren just one room).

MISS JOSEPHINE MILLER attended th ference for public and private school ers in Gettysburg, Pa. She is belie be the first member of synod to go t a conference. The annual confere sponsored by the Parish and Church Board. PAUL WIE

WANTED

NAMES AND MILITARY ADDRESS OF LUTHERAN SERVICEMEN AND WC

Pastors and congregations are urg send names and addresses to service ters and contact pastors near military and bases to aid them in ministering t spiritual needs of men and wome uniform.

For addresses of service centers and tact pastors see list published monthly supplement to "A Mighty Fortress."

Forward names and military address card provided by The Bureau of Servi Military Personnel, 736 Jackson N.W., Washington 6, D. C.

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CONTINUED ON PAGE 46

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Installation Oct. 28

MOINES—Officials of Iowa Synod nnounced Oct. 28 as the date for stallation of Dr. Alfred J. Beil as w full-time president. The service e held at St. John's Church, Des Moines, where Pastor Beil has served as associate with Dr. F. J. Weertz for nearly 12 years. Dr. Fred Wiegman will preach the installation sermon.

By action of synod a home was purchased in Des Moines. The house is adequate to serve as a parsonage and synodical office headquarters.

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DECEASED

Dr. Anson W. Lindemuth

Dr. Anson W. Lindenmuth, pastor emeritus of St. Stephen's Church, Allentown, Pa., died Aug. 29. He was 78.

Born in Hamburg, Pa., he was graduated from Keystone Normal School, Muhlenberg College and Philadelphia Seminary. He received his honorary D.D. degree from Potomac University, Washington, in 1913.

During his 42-year ministry, he pastorates in Amityville, Pottsville Allentown, Pa. He was a member Inner Mission Board of the ULC was chairman of the Allentown C ence's (Ministerium of Pennsylvani ner Mission Board. Following his ment in 1947, he served occasionall supply pastor in and around Allent

Surviving are a daughter, Mrs. Rabenold, Allentown; two sons, Luth Lawrenceville, N. J., and Anson, Arden, N. C.; four grandchildren ar great-grandchildren.

The funeral service was conducte 3 in St. Stephen's Church, Allento Ministerium President Emil E. Fisc sisted by the Rev. Carl Neudoerffer ident of the Allentown Conference, a Rev. Ralph R. Hartzell, pastor Stephens. Burial was in Allentown.

Mrs. Robert L. Smith

Mrs. Robert L. Smith, wife of th Robert L. Smith, retired pastor of the burgh Synod, died Aug. 24. She w

Following her marriage to Pastor

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OFFICIAL NOTICE

The 18th biennial convention of Brotherhood of The United Luth Church in America will be held in Luther Place Memorial Luther Church, Washington, D. C., on Sept 21, 1952. The convention business sion will open at 9:00 A.M. Satu Sept. 20, and adjourn at 4:45 P.M same day. The fellowship banquet be held in the Mayflower Hotel Satu evening, Sept. 20, at 6:45 o'clock, a Lutheran Rally will be held in Luther Place Memorial Lutheran Ch on Sunday afternoon, Sept. 21, at o'clock. We cordially invite our lay and pastors to attend all of these m ings.

EARLE W. BADER,
Exec. Secr

erved with him in pastorates in Chi- Bethany), Ill.; New Castle (Bethany), nd St. Paul's Church, Pittsburgh, Pa. wo days before her death, she cele- with her husband their 53rd wed- nniversary.

viving are her husband, two daughters, ons and two grandchildren.

e funeral service was conducted by ev. Paul E. Walthour assisted by Pitts- Synod President G. Lawrence Him- an. Burial was in Pittsburgh.

C CALENDAR

. **Biennial Convention, Brotherhood, United Lutheran Church in America. Luther Place Memorial Church, Thomas Circle, Washington, D. C.**
. **Triennial Convention, Women's Missionary Society, United Lutheran Church in America. Bellevue-Stratford Hotel, Philadelphia, Pa.**
Brotherhood Convention, Pittsburgh Synod. Camp Lutherlyn, Prospect, Pa.
. Brotherhood Convention, Midwest Synod. St. Mark's Church, Bloomfield, Nebr.

. Women's Missionary Society Convention, Pittsburgh Synod. Emmanuel Church, Bellevue, Pa.
. WMS Convention, Indiana Synod. St. Paul's Church, Batesville
. Luther League Convention, Minnesota State. St. John's Church, Mound
5. **Biennial Convention, United Lutheran Church in America. Olympic Hotel, Seattle, Washington**
. WMS Convention, New York Synod. Wagner College, Staten Island
. Brotherhood Convention, Pacific Synod. Central Church, Seattle, Wash.
. LL Convention, Connecticut State. St. Paul's Church, Terryville
. Biennial Convention, Western Canada Synodical Luther League. Trinity Church, Winnipeg, Man.
. Brotherhood Convention, Indiana Synod. Zion Church, Portland
21-23. WMS Convention, Georgia-Alabama Synod. Christ Church, Birmingham, Ala.
21-23. WMS Convention, Virginia Synod. St. John's Church, Knoxville, Tenn.

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In conclusion . . . . . .

So far this fall's political battle in the U.S. is a decent affair, far more agreeable than the Truman-Taft brawl we might have had. General Eisenhower and Governor Stevenson act as though they think truth is more important than winning an election.

It was revolutionary for Eisenhower to say the Truman administration did the right thing in resisting the Communists in Korea. Half of the Democratic politicians probably turned pale with fright when Stevenson told the American Legion he is against pressure-group raids on the U.S. treasury even by the American Legion.

Such plain talk regardless of consequences is uncommon in public life. No doubt before Nov. 4 the campaign will often bog down below that level. Each side will pretend that it alone has the wisdom and virtue to solve the world's problems quickly and painlessly. Anyone who has graduated from the fifth grade should know that can't be done.

But two things will continue to be good about this campaign: 1) people aren't in favor of one candidate only because they hate the other, and 2) both candidates are more concerned about the nation's welfare than their personal triumph. In a quarter of a century there hasn't been another presidential campaign in the U.S. when both of these conditions prevailed.

There is always danger in a democracy because the party out of power feels obliged to fight even the wisest and best policies of the party in power. Senator Nixon acknowledged that when he told the *U.S. News and World Report* that Republicans opposed Democratic policy toward western Europe "for the sake of opposition" and would support "a gram with similar objectives" if hower wins.

That sort of my-party-first should not impress us ordinary c when we hear it in loud can speeches. Our business as citizens be level-headed all the time in standing our nation's situation an erting our influence toward improv

The American problem in 195 for years to come is to steer a d middle course between trying t away from the world situation an ing to clear everything up quick plunging in over our heads. We willingly pay high taxes for a lon to strengthen the free world by h it 1) arm against aggression a raise its living standards towar high level. And we must resist t tion to find a shortcut to peace by sort of war that isn't forced on us Mr. Truman and Mr. Acheson stand this world situation and hav with it intelligently. Mr. Eisenhow Mr. Dulles know the situation thoroughly, and would be equall and patient and resourceful in try meet it day by day if they are give responsibility. U.S. citizens should God that in this dangerous time w go far wrong whichever of the two we put in office.

Of course we must remember gress, where some of the poli usual people hide out between ele I fully expect citizens of Wiscon deal vigorously in concluding S McCarthy's ugly political career. where the line is not so sharply and sane citizens differ in what the sider right. —ELSON

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